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ABSTRACT

The paper examines the nature of current curriculum and resource materials related to Aboriginal studies, and reviews the curriculum materials "The Aboriginal Australian in North-Eastern Arnhem Land" which were trialled with Year 8 and Year 9 classes during 1980 in four Queensland State High Schools - Kingston, Mackay North, Murgon, and Pimlico. The first section of the report provides an overview of Aboriginal studies in the curriculum in Queensland, outlines 10 points of contention in the portrayal of Aborigines and Torres Strait Islanders in current curriculum, and suggests publications which provide a sound basis for initial resource appraisal and selection. The second section describes "The Aboriginal Australian in North-Eastern Arnhem Land", which is distinguishable from other materials in that it is produced by Australians, is about Australians, and most importantly, provides information which is beyond the means of most classroom teachers to collect, let alone collate and structure. The section on materials in use incorporates feedback from the trailled materials in four State high schools within the description of the materials. Implementation strategies - a case study - are discussed in terms of authorization, organization, teacher support, problems, and solutions. A summary and two appendices conclude the report. (AH)

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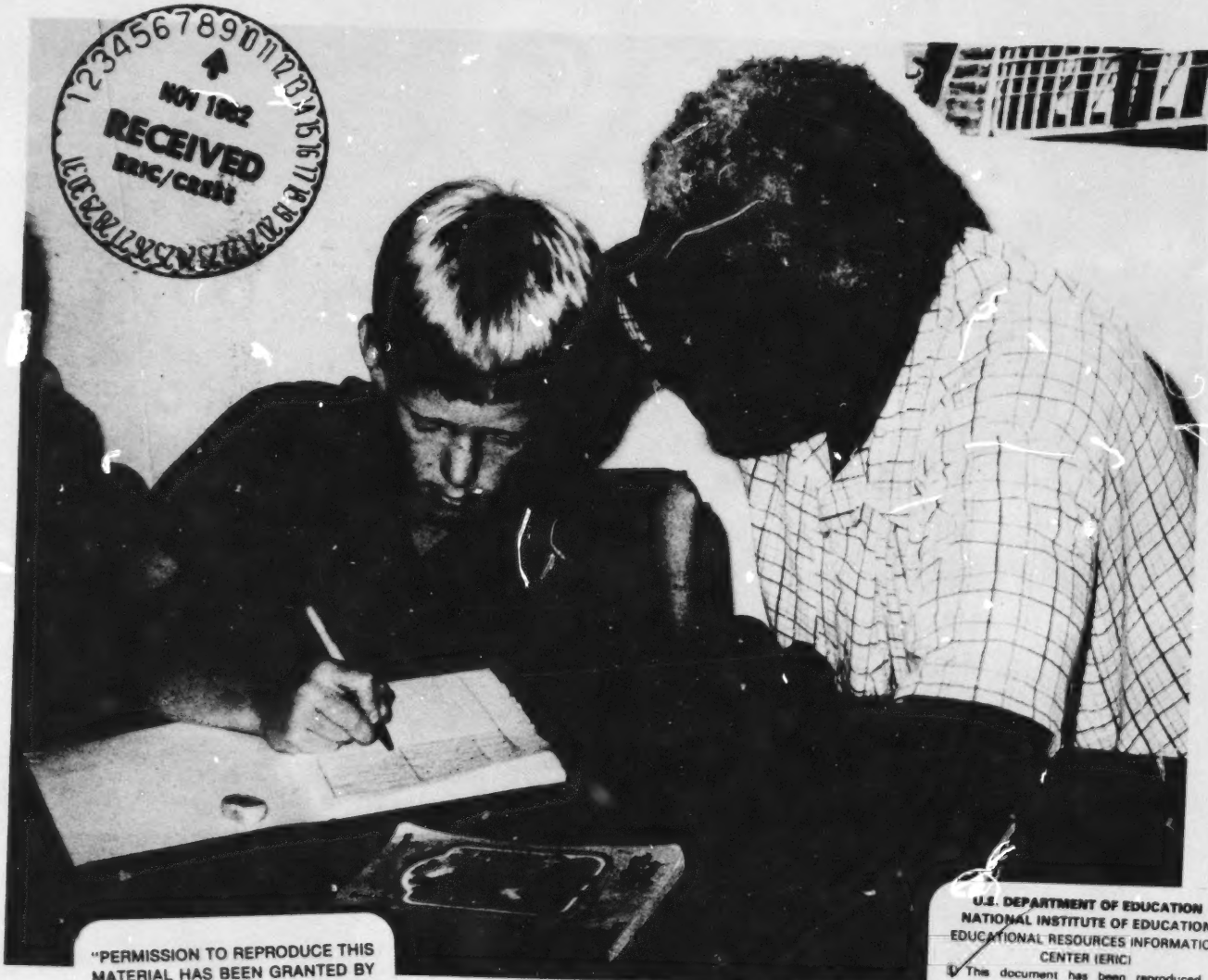
RESOURCES REVIEW

CURRICULUM BRANCH
DEPARTMENT OF EDUCATION, QUEENSLAND

THE ABORIGINAL AUSTRALIAN IN NORTH-EASTERN ARNHEM LAND



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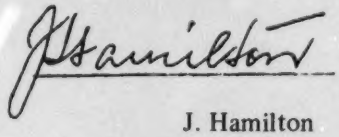
FOREWORD

During August 1978, the Queensland Aboriginal and Torres Strait Islander Consultative Committee examined *The Aboriginal Australian in North-Eastern Arnhem Land* curriculum to assess its suitability for trialling in Queensland schools. The major aim of the curriculum is to give students a detailed and comprehensive study of Aborigines and improve the knowledge students have about Aborigines and the attiitudes they have towards them.

There is a need to develop an appreciation of the environments in which Aboriginal people lived traditionally, and the environments in which they live today, and to develop an appreciation of their values and spiritual links with these environments.

I believe that students involved in studying these materials will develop positive attitudes towards Aborigines and, by understanding, will develop tolerance towards others.



J. Hamilton
Chairperson
Queensland Aboriginal and
Torres Strait Islander
Consultative Committee.

CONTENTS

	Page
Introduction	1
Aboriginal Studies in the Curriculum – the Queensland Situation	2
The Aboriginal Australian in North-Eastern Arnhem Land	4
The Materials in Use	9
Implementation Strategies – a Case Study	15
Summary	18
Appendix I	21
Appendix II	23

INTRODUCTION

In recent years there has been considerable concern and discussion in Australia and overseas about the type of education required for life in a multicultural society. In Australia, this discussion has also included an examination of the place and nature of Aboriginal studies in the curriculum. Such concern has arisen for a number of reasons, including the nature of available resources, the seemingly repetitive treatment of such studies through both primary and secondary education, and from a genuine interest in, and effort to encourage and improve, systematic studies of the Aboriginal Australian.

This paper examines the nature of current curriculum and resource materials related to Aboriginal studies, and reviews the curriculum materials *The Aboriginal Australian in North-Eastern Arnhem Land* which were trialled with Year 8 and Year 9 classes during 1980 in four Queensland State High Schools – Kingston, Mackay North, Murgon and Pimlico.

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Aboriginal Studies in the Curriculum—the Queensland Situation

Within the framework of present syllabuses in Queensland at both primary and secondary level, there are numerous opportunities for students to undertake studies of Aboriginal Australians. Too often, however, these studies are undertaken on an *ad hoc* basis, without reference to children's experience, previous studies, or the place of such topics in a possible sequential development.

This situation does not instantly crystallise in the lower secondary school, but is a reflection of numerous statements and suggestions which appear in syllabuses at both primary and lower secondary levels. From Year 1 to Year 7, without exception, the social studies syllabus contains main ideas and suggested activities specifically relating to Aborigines. In for instance, Year 3 a significant proportion of time is directed towards development of main ideas and generalisations such as the following:

> *In their traditional communities, Aborigines made their shelters from materials obtained in the immediate environment. Aborigines were very dependent upon the environment and upon their own skills* [1].

As these indicate, there is a pronounced emphasis on the lifestyle and activities of the traditional Aborigine and this is reinforced, indeed repeated, in following years as the following statement indicates.

> *The life of the Australian Aborigine in his traditional state is different from our own.* (Unit 4, Year 4)
> *Compare the way the Aborigine adapted to his environment with the way the European settlers adapted to the same environment.* (Unit 2, Year 5)
> *Refer to the close relationship of the traditional Aborigines to the land . . .* (Unit 1, Year 6)
> *Discuss the influence of European culture on the culture of the traditional Australian Aborigines . . .* (Unit 4, Year 7)[2]

Two points need to be made here in elaboration. Firstly, although many of these references are 'suggested', reports of current teaching practice would seem to indicate that many of these suggestions are taken as mandatory, and that treatment of the traditional Aborigine recurs with increasing familiarity through primary schooling – a treatment which is not always compatible with the desired aims of the spiral nature of the syllabus. Secondly, the nature of these suggestions places a definite emphasis on the *traditional* life style of the Aborigine and thus promotes a very static view, which could tend to develop stereotyping of the Aboriginal people.

This is not confined, however, to primary schooling. The relevant social science syllabuses in the junior secondary school through similar suggestions and guidelines encourage both teacher and student exploration of Aborigines and their lifestyle – once again predominantly emphasising the traditional perspective. Examples of this are seen in Year 8 Study of Society (Unit 1) which examines a traditional small-scale society, the Aborigine's adaptation to and use of the and environment in Junior geography, and the role and status of the Aborigine in the early settlement in Australia which is dealt with in history. These are random samples from Years 1 to 10 syllabuses and certainly not a detailed catalogue of the areas in which the topic could be treated.

It is understandable that many students experience a sense of frustration, or even *déjà vu* when faced with another (variously titled) unit dealing with Aborigines. Such situations are often exaggerated by the repeated use of common resources, where students are exposed to familiar materials in different subject areas and year levels – a situation by no means confined to Aboriginal studies.

In these situations, despite the fact that different emphases or approaches may be intended, initial student reaction to the content often colours their thinking, resulting in possible frustration and boredom. This, to some extent, results from the distinct lack of up-to-date and accurate resource materials and more importantly, resources which promote a diversity of teaching/learning experiences.

Guidelines

Due partly to this paucity of appropriate materials, and partly to the nature of planning, many programs or units of work in Aboriginal studies give cause for concern. In its document, *Guidelines for Studies About Aborigines in Queensland Schools*, the Queensland Aboriginal and Torres Strait Islander Consultative Committee identified a number of general issues which require attention. (The Committee was established to advise the Director-General of Education on all matters pertaining to education of Aborigines and Aboriginal studies in Queensland schools.) Elaboration of these issues within this paper is warranted for two main reasons. Firstly, they provide criteria for evaluating resource materials in the area, a necessity if a true and accurate picture of Aboriginal life and culture is to be given. Secondly, they are the basis for questions that teachers can ask in developing programs or units of work relating to Aboriginal studies to ensure a sense of balance and possibly avoid the superficial treatment of the Aboriginal Australian in the curriculum which has been previously so evident. These issues identified by the Committee and which relate to both resources and curricula, are as follows:

Aborigines and Torres Strait Islanders are not always given credit for the specific skills they possess.

To survive in a very harsh and hostile environment the traditional Aborigine developed expert skills as a botanist, biologist, geologist and astronomer. Today, little recognition is given to the many skills which have been handed down through generations. Such concern is also reflected in the lack of recognition given to the role of Aborigines in the success of many expeditions of the early explorers.

False assumptions are made.

Whether through lack of initial data or through biased recording, 'historical' accounts of early white settlement often neglect the degree of Aboriginal resistance – possibly due to the lack of major battles. This negates the sometimes very effective guerilla warfare waged by the Aborigines in defence of their tribal land.

There is very little recognition of the positive aspects of Aboriginal life.

The gap between Aborigines and non-Aboriginal Australians has been evidenced by the ethnocentric attitudes adopted by many parts of the media, many textbooks and literary

publications. It would appear that much of the media is more interested in the negative actions of Aborigines rather than presenting a positive view. Such a stance is also reflected in many resources which ignore, to a great extent, the role of Aborigines in Australia since 1770.

There is little mention of the hostility and violence of the colonists during periods of early settlement.

Seldom do currently available resources reflect the great disparity between the strengths of the colonists and the Aborigines in early conflicts. With firearms opposed to boomerangs, spears and nulla-nullas, the advantage of the colonists was supreme – even to the extent of instances of organised hunting of Aborigines.

Descriptions of the appearance of Aborigines are often derogatory.

Much of the literature tends to portray the appearance of the traditional Aborigines as being universal, and thus 'apart' from that of other Australians. Indeed, little attention is paid to the fact that the style of dress and the nomadic lifestyle were most suited to survival in the environment that the Aborigines inhabited.

Very little mention is made of the destruction of Aboriginal society through contact with non-Aborigines and through dispossession of their land and culture.

Dispossession of land and contact with non-Aborigines had, and continue to have, quite severe implications for an Aboriginal way of life. Not only did the close and sacred relationship between Aborigine and tribal land become fragmented and lost, but the contact led to the introduction of diseases and illnesses foreign to the Aboriginal people. This is crucial to any balanced discussion of the issues of Aboriginal land rights in contemporary Australia.

Very seldom are Aboriginal success models presented in resource materials or literature.

Textbooks and literature provide very few Aboriginal models with which the Aboriginal population can identify and which non-Aborigines can recognise, whereas significant personalities have emerged and been recognised in other indigenous races such as the North American Indian. For example, Albert Namitjira, Harold Blair, Kath Walker, Roslyn Watson and Margaret Valadian are people whose lives and work could stimulate valuable research and discussion.

There is a lack of geographical placement in discussion of Aborigines.

Often stereotyping occurs with regard to an Aboriginal way of life because the groups discussed and the stories told are not placed in their geographical context. Certain stories from particular regions have relevance only in the area in which they are collected. Recognition of the geographical placement of the story-teller is essential to ensure that an accurate and meaningful account of stories is presented.

Absence of the study about contemporary life of Aborigines.

Much of the literature and resources used in schools (particularly at the primary level) tends to concentrate on rather simplistic aspects of the traditional Aboriginal life-style and in many cases neglects the contemporary life-style. As a central historical concept in the study of any culture or people is change through time, any attempt at a comprehensive study of the Aboriginal Australian must include the traditional contemporary society; one which uses Westernised skills for its own benefit while still maintaining some affiliation with traditional Aboriginal life. Indeed, the role of kinship in both traditional and contemporary life-styles would seem crucial to both an understanding of the Aboriginal people and the study of a culture different from that of the child.

The history of Australia has been recorded through the eyes of Europeans.

Most textbooks and resources detail Australian history through the eyes of the settlers and colonists, with very little information included from the Aboriginal viewpoint. This situation has been remedied to a small extent in recent years with attempts being made to have Aborigines record aspects of Australian history, and it is hoped that through greater involvement of Aboriginal personnel in the process of developing resource materials, a much greater balance will be achieved.

Publications

Although these issues might seem to be critical of many of the programs and resources currently being used in schools, there are many and varied resource materials available which do fulfil, to varying degrees, the above mentioned criteria whilst there are certainly a number of school-developed programs which are above such criticisms. In this respect, attention is drawn to two publications directly concerned with such resources. Both contain comprehensive annotated listings of materials and their suitability, and provide a sound basis for initial resource appraisal and selection:

A. Barlow & M. Hill, *Black Australia: An Annotated Bibliography and Teachers Guide to Resources on Aborigines and Torres Strait Islanders*, Australian Institute of Aboriginal Studies, Canberra, 1978.

W. G. Coppell, *Audio-Visual Resource Materials Relating to the Aboriginal Australians*, Curriculum Development Centre, Canberra, 1978.

As well, Appendix I provides a list of readily available materials which are considered appropriate for use in programs aimed at studying the Australian Aborigine. It should be recognised that for school programs to be positive and balanced to allay the criticisms outlined above, it is essential that they adopt a systematic and in-depth approach and it is in this context that *The Aboriginal Australian in North-Eastern Arnhem Land* should be viewed.

The Aboriginal Australian in North-Eastern Arnhem Land

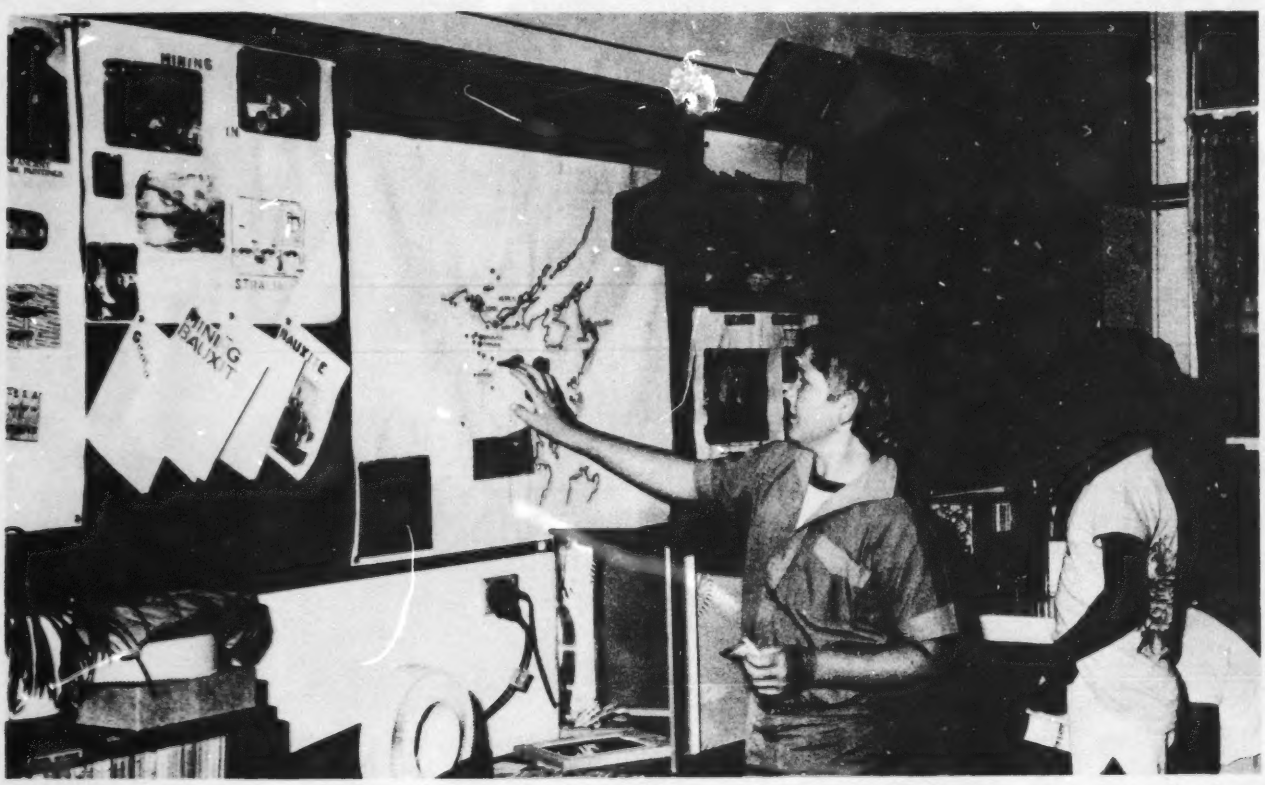
Background

Recognition of the importance of Aboriginal studies in the school curriculum is reflected at a national level in the decision of the Curriculum Development Centre to establish Aboriginal studies as a major priority in its developmental program. One practical realisation of this policy was sponsorship of the development and publication of a set of curriculum materials entitled *The Aboriginal Australian in North-Eastern Arnhem Land*. These materials were being developed by Don Williams and Alan Fidock. Don Williams is currently Principal Lecturer in Education, Canberra College of Advanced Education and Alan Fidock is Principal Co-ordinator, Aboriginal Studies Curriculum Development Centre, Canberra. Both Williams and Fidock had considerable experience in north-eastern Arnhem Land and saw the need for accurate and comprehensive materials about Aborigines for Australian schools. This they saw as being achieved by providing an extremely detailed set of multi-media materials which would encourage an in-depth study of a people as people, not only because of their belief that a child's education should include a study of a culture or sub-culture different from his/her own, but also because they believed that nothing short of an in-depth study would be likely to produce significant cognitive and attitudinal outcomes. As a detailed case study, the materials were seen also as an attempt to synthesise the knowledge, skills and attitudes which children have acquired in the social sciences and humanities during the course of their primary education.

The reader may ask how these materials differ from other cultural studies, such as those dealing with various pygmy tribes, Eskimos and other indigenous peoples, which have been used in Queensland schools in the past. The spirit of many of these studies might appear similar in that they are related to students' exploration of man and society and how it functions in relation to its environment.

There are a number of features of the Arnhem Land curriculum which distinguish it from other materials. Firstly, the materials are Australian produced, about Australians, and more importantly, provide information which is beyond the means of most classroom teachers to collect, let alone collate and structure. Secondly, the materials are designed for use by both Aborigines and non-Aboriginal children, and once again a major strength lies in the fact that although the people studied are Australian, they are sufficiently removed from contact with the majority of students so as to have immense value for a case study approach. Thirdly, although sequence is suggested, the materials do not necessarily have to be used in a 'lock-step' approach, and the positive aspect of teacher and student selection of different components of the curriculum provides a welcome flexibility in the face of such variables as time, student interest and ability, curriculum match and relevance. Finally, and allied to this flexibility, is the provision, via the multi-media nature of the materials, to cater for students of differing abilities and attainments.

These features of the materials will be elaborated upon later in this paper, but it is sufficient to say that they appeared attractive to the Queensland Department of Education when



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sets of the materials were offered for trial in Queensland schools as part of the developmental process.

Rationale

The rationale behind the production of these curriculum materials reflects many of the concerns already expressed relating not only to the nature of materials being used in schools but also the ways in which Aboriginal studies have been approached. As the authors have indicated, *The Aboriginal Australian in North-Eastern Arnhem Land* is planned to be something more than a box of materials about a group of Aborigines. To start with, it is an extremely detailed set of multi-media materials. It is detailed and comprehensive because it does not want to create the idea in the minds of people that a few weeks work will be adequate to gain an understanding of Aboriginal life.

Platitudes about Aborigines' abilities to hunt and throw spears, coupled with emotionally charged comments about racism in modern Australia, are grossly inadequate. They are patronising to say the least but their long-term effect could be more insidious. The so-called attitude change they purport to produce is likely to be superficial because it lacks cognitive underpinning. *The Aboriginal Australian in North-Eastern Arnhem Land* deals with more than just the artefacts of culture; it is a substantial course in anthropology for 12-to 14-year-old children.

If the curriculum was simply a comprehensive and in-depth study of the Aborigines in North-Eastern Arnhem Land and nothing more than this, it would be deficient when used in classrooms throughout Australia. It needs to be a mirror in which pupils see themselves, their society and their culture. When studying how Aboriginal children learn through tasks around the home, pupils need to reflect on their own experience. When considering Aboriginal ceremonies pupils need to reflect on the nature and functions of ceremonies in their own community. *What do other peoples throughout the world do?* is a logical extension of this line of inquiry. It is not simply a matter of *seeing ourselves as others see us* but of *seeing ourselves in others*.[3]

To provide students with such opportunities and to overcome the problems of superficiality, the authors, apart from drawing upon their own extensive first-hand experiences in north-eastern Arnhem Land, also sought the contribution and scrutiny of Aborigines in the writing and compiling of the materials. This process has not only resulted in more detailed information but has also brought a much greater degree of accuracy and authenticity to a cultural study.

The scope and purpose of the curriculum is reflected in the following aims:

- *To make a detailed and comprehensive study of Aborigines in north-eastern Arnhem Land and hence improve the knowledge people have about Aborigines and the attitude they hold towards them.*
- *To enable pupils to examine themselves, their society and their culture as they study the Aborigines in north-eastern Arnhem Land.*
- *To snythesise the learnings which children have acquired in the social sciences and humanities by means of a case study.*
- *To prepare children for life in a culturally pluralistic society.*[4]

Curriculum design

In the design of the curriculum, the authors have addressed a number of main issues central to the achievement of the above-mentioned aims, and it is profitable to briefly explore these issues and see the relationship between their resolution, and the organisation of the curriculum materials themselves. For instance, in selecting content the authors sought the answers to two questions: What do Aborigines in north-eastern Arnhem Land want other people to know about them, and what do non-Aboriginal Australian children want to know about Aborigines? Answers to these questions were sought through discussions with Aborigines and with non-Aboriginal Australian children, while the writing of several topics by Aborigines further assisted in this definition.

With respect to organisation of content, a deliberate decision was made to avoid a problem approach as the basic design feature for Aboriginal studies, a characteristic of many programs, both past and current, particularly when such programs were concerned with contemporary Aboriginal lifestyle. Instead, the curriculum, especially in the higher levels, is organised around and draws upon such disciplines as history, politics, ecology and economics. This traditional organisation not only provides an appropriate match between this curriculum and a number of present subject offerings in our schools, but also provides a valid source of various modes of inquiry which are employed within the materials themselves. Such scope has provided a wide range of teaching/learning experiences ranging through comprehension exercises, programmed instruction and process-oriented inquiry. As one student wrote about the course:

I thought the course was very worth-while because we were given the freedom of working by ourselves on the blue booklets and other booklets. I also thought we had a good variety of things to do.

5

Both organisation of content and the suggested teaching and learning experiences have been determined, as closely as possible, by recognition of the differing abilities and attainments of the projected student audience. Through the provision of supplementary audio-visual materials, students with reading difficulties have much easier access to information and activities which could be denied them if only presented in print form – a feature which was very much appreciated by many students in schools which trialled the materials. The curriculum also caters for high achieving students, particularly in the module on kinship and social organisation which has been found to extend the most capable student.

A concern for the link between language, social structure and culture and the importance of this in any comprehensive cultural study underlay the decision to include the study of the Aboriginal language Gupapuyŋu in the curriculum. Although the language study is a separate module, it is seen not only as integral to the cultural study (particularly kinship and social organisation), but also as indirectly introducing students to an understanding of how and why language is used.

Scope of the materials

As with most materials which have been extensively trialled as part of the developmental process, the published materials will reflect changes and revisions gleaned from trial feedback. Mainly because of economic considerations, significant changes have been made to the format of the materials, with the topics in each level being amalgamated to form one book for each level.

Such considerations as those outlined had a significant influence on the format of the materials themselves – both conceptually and physically. In relation to both these aspects the materials consist of three 'levels', as well as the separate but interrelated language module, as illustrated in Table 1

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TABLE 1

CURRICULUM DESIGN – THE ABORIGINAL AUSTRALIAN IN NORTH-EASTERN ARNHEM LAND

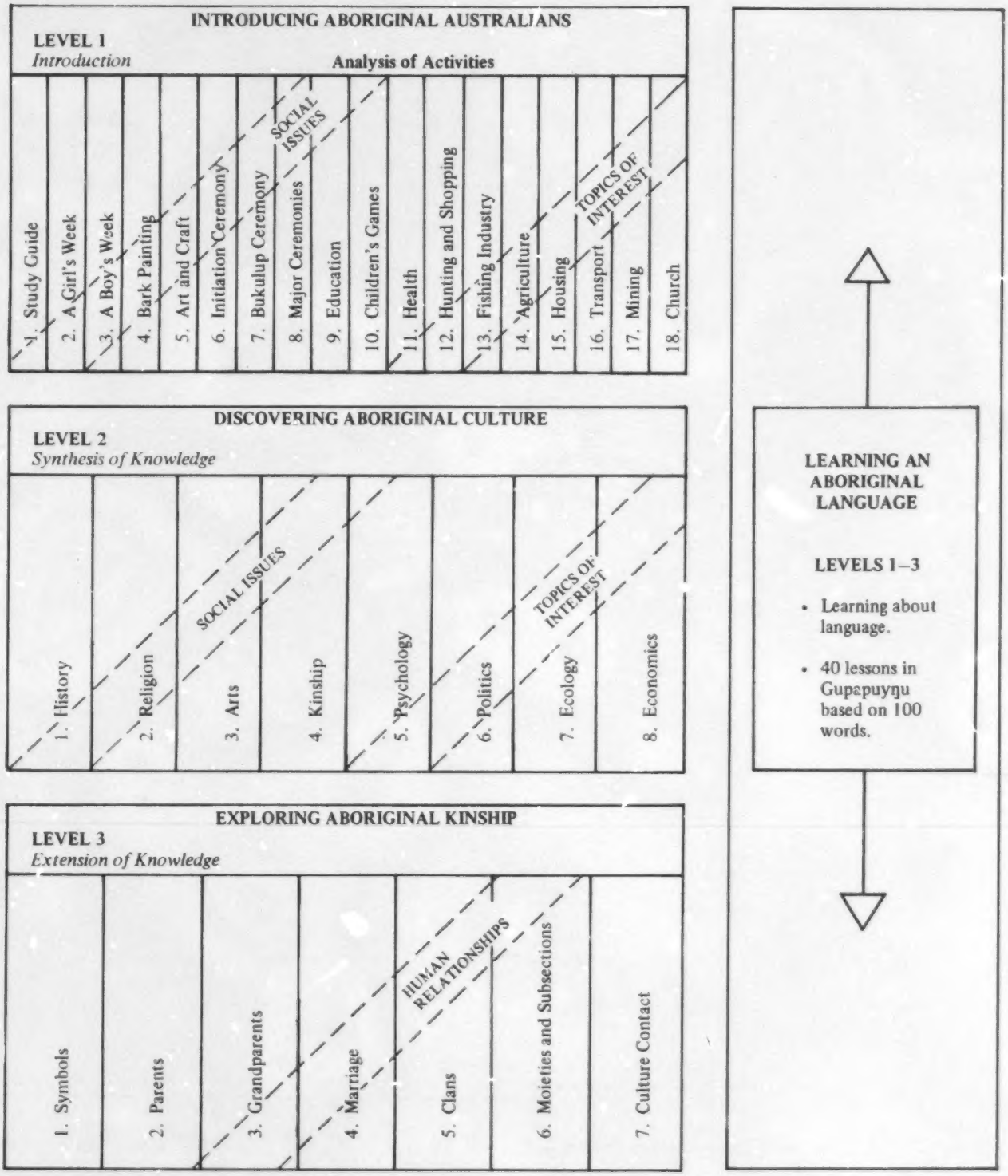
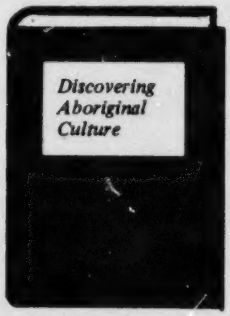


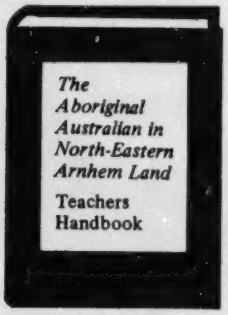
TABLE 2

PRINT MATERIAL

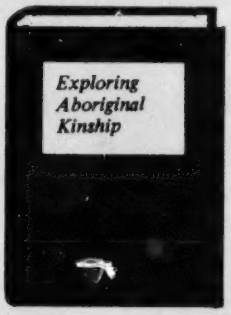
LEVEL 1

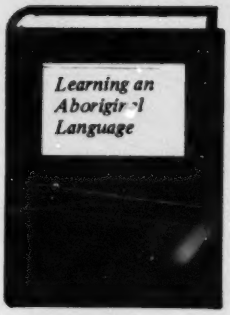
LEVEL 2

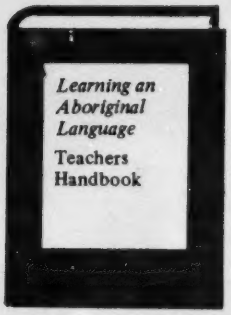




LEVEL 3







AUDIO-VISUAL MATERIAL

LEVEL 1

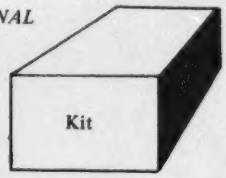
INTRODUCING ABORIGINAL AUSTRALIANS

7 filmstrips and
7 audio-cassettes
(13 programs)

LEVEL 2

DISCOVERING ABORIGINAL CULTURE

3 filmstrips and
3 audio-cassettes
(6 programs)



LEVEL 3

EXPLORING ABORIGINAL KINSHIP

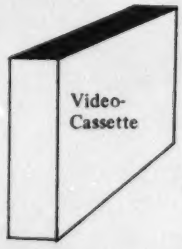
Me and My People (25 mins)
Mälk: Subsections (15 mins)

LEVELS 1–3

LEARNING AN ABORIGINAL LANGUAGE

5 audio-cassettes and
40 lessons (including
Teachers Handbook)

IN-SERVICE PRE-TEACHING MATERIALS



THE ABORIGINAL AUSTRALIAN OF NORTH-EASTERN ARNHEM: TEACHERS INTRODUCTION
(50 mins)

The Materials in Use

The materials were trialled in four State high schools during 1980 to ascertain their appropriateness for the Queensland curriculum. Feedback from these trials is incorporated in the following description of the materials.

Level 1 Introducing Aboriginal Australians

This level consists of 18 topics, or units, divided into two modules. The first is an introductory module which is designed to introduce students to Arnhem Land, to motivate interest and to provide a basis for subsequent studies. Accompanied by audio-tape and filmstrips, these materials give students a 'panoramic' view of the land, its people and their activities, whilst the units 'A Boy's Week' and 'A Girl's Week' allow students to explore, compare and contrast the daily life of children their own age living in north-eastern Arnhem Land with their own.

Activities suggested in the Study Guide include mathematical calculations and recording the student's own activities in diary form, while teachers found the information so interesting and comprehensive that it stimulated other student activities through comparison and contrast, mapping and discussion.

The second module in this level examines 15 aspects of Aboriginal life in north-eastern Arnhem Land through both print and audio-tape/filmstrip presentation. With so much information available, time restraints could disparage the value of the 'in-depth' approach and teachers in several schools found it much more satisfactory for students to choose a limited number of topics and to work through these at their own pace, completing activities in each booklet before choosing another. At Murgon State High School where the trial was more extended, students were required to choose 10 of the topics. As a result of such topic choice teachers found that to assist with questions and activities, it was necessary to be *au fait* with each topic; this meant a considerable reading load in the first few weeks of the program and hence a feeling that the choice could be even further limited. Also, the individual work rate created a competitive situation among a number of students, who rushed to finish – possibly a result of their progress being noted on a wall chart.

The audio-visual component of this level, a filmstrip and audio-cassette for most topics, as well as enriching the print material also provides a summary of the information which greatly assisted those students with reading difficulties. In most cases students were given lessons on how to independently operate a slide projector and cassette player, an exercise deemed to be very important and successful in arousing

Sample Pages from 'A Boy's Week'

SATURDAY 21 August

Time	Minutes	Activity	Where-abouts	With Whom
7.00 am	30	Sitting or lying down and talking When John woke up he went over to the fire and warmed himself. He spoke to his father about the hunting they proposed to do at the second creek.	Home	Family
7.30 am	45	Eating a meal Had damper and hot tea for breakfast.	Home	Family
8.15 am	15	Shopping Went with his father and another close relation to collect the Landrover. On the way they spent some time at the store buying things for the hunting trip.	Store	Samuel (father)
8.30 am	45	Travelling in Landrover They drove home where they collected the rest of the family and others who were joining the hunting trip. When the Landrover was loaded with people, dogs, spears, fishing lines, rifles and digging sticks the group set off for the second creek which is about 12 miles away.	Road	Hunting Group
9.15 am	60	Hunting When they arrived the tide was well out and almost on the turn. The women and girls immediately went up the creek after the large mud crabs which they dug out of the holes in the mud. A few of the younger children collected shellfish. Before it got too	Bush	Hunting Group

SUNDAY 22 August

Time	Minutes	Activity	Where-abouts	With Whom
8.00 am	30	Playing at home Woke up late after a big day yesterday. Played with younger members of the family.	Home	Family
8.30 am	30	Eating a meal Had a drink of hot tea.	Home	Family
9.00 am	60	Playing group games The boys in John's group met on the sportsground. For a while they just walked around and talked.	Sports-ground	Friends (Boys)
10.00 am	60	Walking along road John and David picked up their fishing lines and spears. They set out for the beach about three miles north of the town.	Road	David
11.00 am	180	Hunting When they arrived at the beach they searched for small crabs to use as bait. As the tide started to come in they fished near the mouth of the small creek and in the rock pools on the point. They caught several fish, one of which was quite large.	Beach	David
2.00 pm	90	Eating a meal The boys lit a fire under the shade of a tree near the beach. They cooked the fish and ate them, sharing them with some other people. After the meal they had a rest.	Beach	David

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I feel that it was hard to understand some of kinship & language. The blue books were good & I think we all learned alot from them. I've never really thought of the ceremonies that take place up there before. It was good to see that the aborigines are still keeping part of their traditional cultures the same.

student motivation, particularly for lower ability students.

All topics contain suggested learning tasks designed to explore Aboriginal activities and to provide a foundation for synthesising activities in Level 2. These learning tasks include the following comprehension exercises: note-taking, picture interpretation, recording and classifying, research, discussion and debate, bark painting, model and chart making and composing stories. For example, an activity associated with 'Bark Painting' suggests that students write a story or myth and illustrate it in the form of a bark painting on cardboard or actual bark. The topic 'Children's Games' gives students an insight into, and an opportunity to appreciate and play a number of quite intricate games played by Aboriginal students. Teachers were very positive about these questions and learning tasks. Apart from one or two which gave students some difficulty, they found them to provide a very good indication of student understanding and progress as they worked with the materials.

Student reaction to these materials was also positive, especially in relation to their recollections of the studies of Aborigines in primary social studies. Students interviewed indicated that they appreciated the opportunity to undertake more in-depth studies, especially the two diaries, and 'learn more about the people' than they had been able to do in primary school. This, perhaps more than other statements, reflected the value of the core study approach, as opposed to generalised statements about traditional Aborigines which seem to characterise a great deal of teaching in both primary and secondary schools. There was also a very positive reaction by students to the opportunity to work at their own pace through the various topics – an opportunity which is provided by very few available resources.

This process was also reflected in one teacher's comment: 'It was more a case of guiding students through the materials than actual teaching' (teaching being equated with teacher exposition). Such a change in teaching strategy as well as the many and varied learning tasks was also seen by teachers as contributing to a marked increase in student motivation.

Although this level is very detailed and comprehensive, in a number of instances teachers found it fruitful to use supplementary resources – particularly in response to students' requests for the opportunity for 'hands-on' experience with Aboriginal artefacts. A list of sources of artefacts for purchase and/or loan is provided in Appendix II of this paper. Such an opportunity occurred during National Aborigine Week, with a display at Pimlico State High School in the school library organised by the community education counsellor with artefacts on loan from the Townsville College of Advanced Education. Teachers at Mackay North State High School borrowed artefacts from the regional office of the Department of Aboriginal and Islander Affairs for use in the classroom. Supplementary materials such as magazines, posters, booklets and project books were also used with low-achieving students in practical exercises such as poster and chart-making.

To Whom It May Concern

I think this is a good course because it is very educational and you learn how they live. You learn everything in depth, not like most times when you just learn the main things. I don't really like the Kinship but it is good to learn. The language part I think is the best.

Level 2 Discovering Aboriginal Culture

This level is designed to assist students to synthesise the knowledge they have acquired in the first level through a series of topics drawn from the major disciplines or areas of knowledge. The areas chosen are: history, religion, arts, kinship, psychology, politics, ecology and economics.

Studying these topics takes students past simple acquisition of factual information and encourages them to use the modes of inquiry characteristic of the disciplines and in doing so compare and contrast the Aboriginal way of life with their own. For example, the unit on history introduces students to a discussion of pre-history, proto-history and history, the distinctions between them and some of the associated methodologies. It then provides an account of the known history of Arnhem Land and reproduces documents from journals and missionary reports which invite students to draw historical conclusions. A marked feature of this level is the attempt to encourage students to explore the disciplines and ask:

'Before commencing a study of the history of north-eastern Arnhem Land we should ask the basic question – what is history?'

Part of the answer should state that history is an account of the past based on written records.

We need to go on and ask some further questions. Who wrote the records? Most of them in this part of the world were written by missionaries. As a result there is a bias in the historical records. This does not imply that the missionaries set out to trick people by describing things in a particular way. They simply did what people normally do; they described the world as they saw it. Aborigines in the early days of missionary contact almost certainly saw things differently but we do not have any written records of their feelings. A few of the older Aborigines today are recalling their childhood memories and writing them down.

How do we interpret historical records? Should we compare what happened in Arnhem Land in 1916 with what is happening in Australia today? On the other hand, should we compare it with what was happening in Australia at that time? We need to think about these issues as we read history. An example may help illustrate the issues. In the extracts from historical documents at the end of this book, the word 'native' is used to describe the people of Arnhem Land. However, in the historical account which is presented in this section of the book, the word 'native' is never used. Nowadays, 'native' is usually regarded as a degrading term. Terms such as 'black' and 'white' which are frequently used to describe people are changing in acceptability.

As you read the history of north-eastern Arnhem Land which follows, you should think about the problems of writing

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history. The following extract from *The Journal of Matthew Flinders* will enable you to examine how well a section of the account has been written.

Every motion in the whale boat, and in the vessel alongside which she was lying, was closely watched with our glasses, but all seemed to pass quietly; and on the return of lieutenant Flinders, we learned that they were prows from Macassar, and the six Malay commanders shortly afterwards came on board in a canoe. It happened fortunately that my cook was a Malay, and through his means I was able to communicate with them. The chief of the six prows was a short, elderly man, named Pobassoo; *he said there were upon the coast, in different divisions, sixty prows, and that* Salloo *was the commander in chief. These people were Mahometans, and on looking into the launch, expressed great horror to see hogs there; nevertheless they had no objection to port wine, and even requested a bottle to carry away with them at sunset.*

Not all of these topics had been completed for use during the trial and it seems that time permitted extensive use of only the materials of the ecology, lifecycle and history units. This however, was very well received by both students and teachers, particularly as it provided previously unobtainable information for the classroom and also involved students in activities which employed the methods of the historian, for example, exploring the concept of change through time by constructing timelines and researching from reproduced documents relating to Arnhem Land.

The authors have made a deliberate decision to avoid a 'problem approach' as the basic design feature of the case study, not only because of the controversy likely to accrue to direct statements about social issues, but also because of the negativism associated with presenting the Aborigine as a problem in Australian society. This does not mean that such issues are ignored. On the contrary, the opportunity exists, especially in this level and Level 1, for students to examine such social issues as land rights or alcoholism. Through the process of gathering and synthesising information from different topic units in these levels, students can weigh evidence from various points of view (including that presented in the media) and draw conclusions about the issues – a reflection of the inquiry process itself.

Level 3 Exploring Aboriginal Kinship

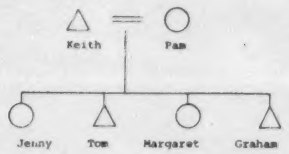
This level involves an advanced study of kinship and social organisation of the Aboriginal people in north-eastern Arnhem Land, and from the responses of teachers and students, would appear to be the part of the materials most enlightening in terms of information, and significant in terms of attitudinal change. In attempting to illustrate to students the complexity of Aboriginal society, this level also demonstrates how modern technological society has changed in terms of basic human relationships and interaction.

FAMILY TREES

Nowadays many people are becoming interested in their family trees. Take a quick look at this family tree to see how one family traced its members back to William the Conqueror. When you have finished this study of kinship you will know that there are other ways of drawing family trees using symbols rather than branches and leaves.

WHAT RELATION IS JENNY? 16.

Look at this diagram:



Here are some correct answers:

Jenny is - Tom's sister
- Margaret's sister
- Graham's sister
- Pam's daughter
- Keith's daughter

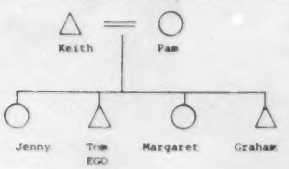
If Keith were talking he would say: "Jenny is my daughter".

If Tom were talking he would say: "Jenny is my sister".

To avoid confusion in a diagram we usually show who is talking by calling that person EGO (pronounced eeg-o).

Pretend you are EGO when you are reading a diagram.

Look at the diagram below which now has EGO added:



What relation is Jenny? There is only one correct answer now.

Jenny is - Ego's sister.

Now turn to page 17

Sample pages: Kinship

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Obviously such studies call for much higher level of conceptualisation than simple information gathering and synthesis which characterise the first levels of the curriculum materials. The materials in Level 3 are designed to extend students' capacities, particularly in the realm of abstract thinking. From a simple introduction to basic kinship symbols, students are led into an examination of the more complex relationships existing with parents and grandparents, the procedures governing marriage, the structures and significance of clans, moieties and subsections and finally into an examination of what happens when a society which has maximised the significance of kinship meets another society that has minimised it.

For instance, the section on 'Parents' illustrates how this level attempts to let children see themselves in relation to other human beings. In most Aboriginal societies, for example, a mother's sisters are called 'mother' and any children they have are regarded as brothers and sisters. In other words, parallel cousins are classified as siblings which is the basis of classificatory kinship. Likewise, father's brothers are called 'father' and any children they have are regarded as siblings. In such a process, students are led to compare and contrast the Aboriginal system with their own kinship system.

The results of such activities have been quite marked and generally very positive on the part of students. For example, teachers at Mackay North State High School perceived a

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The kinship was a lot of fun on how they married and who they married. Also the family tree was interesting as you learnt about a lot of relatives you didn't know existed.

definite attitudinal change in many (if not the majority) of students mainly in terms of the greater respect on behalf of the white children for the Aboriginal culture which they no longer saw as being simplistic and primitive. Aboriginal and Islander students also reacted positively: the Islander children with greater respect for the Aborigine; and the Aboriginal children: 'We now understand a lot which we didn't know before.'

In the schools where this level was undertaken, most students appeared very interested in, and could understand the basic concepts underlying kinship and social organisation. It was agreed, however, that lower ability students, although understanding the symbols and activities related to family tree organisation, had great difficulty in comprehending clans and moieties (a task which has puzzled even scientific minds in the past). Despite this, it would appear that even a systematic study, as provided in this level, of the basic structures of kinship does allow students to gain an initial understanding of, and respect for the complexity of the kinship system.

Learning an Aboriginal Language

Seen as being integral to an understanding of the culture, the study of the Aboriginal language, Gupapuyŋu, is a separate but interrelated module designed, not so much to develop fluency, but to develop an understanding of what a language is, and its role within a culture.

The module or program is based on a restricted selection of 100 words in the Gupapuyŋu language and consists of 40 programmed lessons using print and audio materials. In those schools which undertook the language module, it was conducted concurrently with activities in Levels 1 to 3 although it could also be easily used as a separate course unrelated to the other materials in the curriculum.

The emphasis in the program is on discovering things about language through each of the basic skills of listening, speaking, reading and writing. These skills are introduced simultaneously throughout the program in a carefully sequenced structure which introduces students to new vocabulary, indicates rules of languages through both inductive and deductive methods, provides opportunities for practice and revision, and suggests tasks and activities for enrichment.

Use of the program during the trial raised several interesting questions. Many students saw the language lessons as a 'good break' from the other activities, with a high level of involvement as a class group. Learning tasks and activities also generated a certain sense of achievement amongst students as new words and structures were mastered. Some other students, however, saw the programmed language lessons with their similar structure as being very repetitive. In view of these comments, it is felt that teachers involved with the program could benefit from discussions and guidance from foreign language teachers in the school to provide further variation.

A significant point to emerge from the trial of this program was the assistance and familiarity it provided for students with Aboriginal terms and their pronunciation which they encountered in the other levels. For example, much of the terminology used in examining kinship and social organisation is drawn from the language, and experience with this does help students to grasp the intricacies of kinship.

I enjoyed this course. I think it is important for people to learn about other countries and cultures as it teaches them more about themselves

Implementation Strategies—a Case Study

With many sets of resource materials, particularly 'curriculum packages', the initial question raised by teachers and administrators is 'Where does it fit?' The materials are extensive and diverse, and if only in terms of implications for teaching time, and a concern for a 'match' with the aims and objectives of existing syllabuses, would such a question seem inevitable. A later discussion in this paper will elaborate upon the 'across the curriculum' application of materials and will examine various ways in which topics can be integrated into such subjects as English, art, history, geography, study of society or a school-developed program, or where the whole of a major part is incorporated into one subject.

One way in which the latter has been achieved, and achieved successfully, can be illustrated by the manner in which the materials were incorporated into the curriculum in one school which participated in the trial. The selection of the school, Murgon State High School, is significant for several reasons. Firstly, the trial was the most comprehensive in terms of the time allocated (it replaced the existing social science program for an entire semester and formed the basis for work in a second semester) and the number of students involved (all Year 8 students). Secondly, the school population includes a significant proportion of Aboriginal students and this enabled the effectiveness of the materials to be judged: for some students as a study of another culture; as well as for the Aboriginal students, a study of their own culture.

Authorisation

During the latter stages of 1979, teachers from the intending trial schools were brought together for an intensive week-long in-service program conducted by the authors of the curriculum materials. This program introduced teachers to the philosophy and aims of the curriculum, and through active participation and involvement, to the materials themselves and the activities associated with them. The intent of this program was not only to give teachers a familiarity with the materials but also to establish guidelines for the subsequent school trials.

A feature of these guidelines was the request that schools should enter into a close liaison with parents and the local community – especially the local Aboriginal community – prior to the introduction of the curriculum (it is interesting to note that such a request is restated in the *Guidelines for Studies About Aborigines in Queensland Schools*). The purpose of such contact – not that it should be seen as different from that deemed desirable in any other curriculum area – was to acquaint the community with the nature and purpose of the curriculum materials and to outline the role of such studies in relation to the more familiar subject offerings. It was also seen as one step towards avoiding unwarranted and unfounded criticism of two possible aspects: the school decision to include a considerable segment of Aboriginal studies in the curriculum at the expense of other studies, and the discussion of aspects of Aboriginal culture and life-style which could be considered by some to be controversial.

The recognition of the importance of this link with the community was the preparation and publicity given to the curriculum before the trial began. Initially advertised at the annual school speech night and followed up by a newsletter to all parents, the materials were then the focus of two community meetings – one in Murgon and the other in Cherbourg. The Cherbourg meeting attracted almost all the Year 7 parents and saw a very positive response to the introduction of the curriculum and to the display of the materials themselves; while a similar proportion of parents attended the Murgon meeting which drew a similar response. At both meetings, a selection of the audio-visual materials was shown, the materials themselves displayed, a brief outline of background and purpose of the kit given, and specific questions invited.

Organisation of programs

One teacher had attended the 1979 in-service program and subsequently conducted a one-day in-service seminar at the school for three other teachers, including a Year 7 teacher from Cherbourg State School which is a major feeder school for the Murgon High School. A decision was made to trial the materials with all Year 8 students (four classes of approximately twenty five students) as part of the social science program.

The existing program was a combination of history and geography with a substantial period of time in second semester devoted to a study of the local area. As this study took in a considerable amount of Aboriginal history, culture and settlement in the area, it was felt that *The Aboriginal Australian in North-Eastern Arnhem Land* would provide an appropriate introduction to such a study, an opportunity to develop skills and concepts as a basis for further activities and a foundation of knowledge for comparing and contrasting the culture and life-style of the Arnhem Land people with that of both non-Aboriginal Australians and the local Aborigines. It was also hoped that the materials would provide a model for locally produced materials.

School organisation allowed a team teaching situation with two teachers involved in adjoining classrooms, which provided permanent storage and display areas. This permanency was found to be particularly important in all trial schools. With multiple copies of books, and the need for audio-visual equipment and appropriate conditions, secure storage space, areas for display of posters and student work, and sufficient space for individual student and group organisation, changes in venue would prove very disruptive. Also this permanent space tended to create a very warm and 'belonging' classroom climate which was reflected in students' positive attitudes towards co-operative tasks.

Teacher support

Teacher support throughout the program was provided by an Aboriginal teacher aide who also initiated a project to collect and relate the language of the Waka Waka tribe of the local area to that of Gupapuyŋu. The teacher aide also worked individually with lower ability students in many of the activities. This, and the changes in teaching methods was felt to be very influential in stimulating student motivation in working with the materials.

Problems and solutions

Teachers reported that the workload was heavier than normal although with the initial preparation completed, and the teaching experience behind them, this would decrease dramatically in the future. In the team teaching arrangement some

division of the workload was achieved through sharing of preparation notes and teacher specialisation – for instance, one teacher took all classes for the language program. It is interesting to note that all Year 8 students at Murgon undertook four language studies – English, French, German and Gupapuyŋu.

The reading level of the materials was seen to be comparable with other materials used by Year 8 students although some minor difficulties were perceived in two areas. With regard to a number of the concepts such as 'initiation' and 'circumcision', teachers found that they had to foster understanding through more comprehensive explanation whilst some students experienced difficult with the language of the questions and activities in some of the topics in Level 1. This was overcome by teacher simplification of the wording of these questions and the feedback from the trials should assist the authors to clarify such language as the materials are revised before final publication.

Even in this rather extensive trial of the materials, time was seen as something of a constraint. Both teachers and students indicated a desire to undertake more of the suggested learning tasks and pursue others in greater depth. For instance, activities such as bark painting and model-making, although time-consuming, have an intrinsic educational value and a high motivational aspect which is further heightened by completion of the task. It is in the light of considerations such as this, that the High School intends to use the curriculum as a core of the Year 8 and 9 social science program and to sequence learning activities over the two-year period.

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PROGRAM SEQUENCE – YEAR 8 SOCIAL SCIENCE – MURGON STATE HIGH SCHOOL

Students were introduced to the materials in a sequence akin to that suggested in the *Teachers Manual*, best illustrated as follows:

SEMESTER I

Overview of north-eastern Arnhem Land and people through slide/tape presentation, mapping activities and exploration of the two diaries of Aboriginal children. (Class as a whole and group work)

Instruction in the individual use of slide projector and cassette player.

Exploration of a selection of 10 of the 15 topics from Level I on an individual research basis. Students worked at their own pace and the audio-visual materials were used to supplement the print.
(Individual and group work)

Investigation of available topics, particularly history, from Level 2. Student completion of learning tasks and activities on an individual and group basis.
(Whole class, group and individual work)

Introduction to kinship and examination of the topics relating to kinship and social organisation and the effects of contact with non-Aboriginal Australian society.
(Whole class and group work)

Concurrent lessons on Gupapuyŋu as a class group

SEMESTER II

Local Area Study: Collection and collation of information relating to Aboriginal culture, life-style and settlement in the local area was a major component of this study and was integrated with the acquisition and development of historical and geographical knowledge and skills.

SUMMARY

The initial concern expressed about Aboriginal studies in Queensland was to a large extent reinforced and clarified during the trial of *The Aboriginal Australian in North-Eastern Arnhem Land*. As the QATSICC Report states, and many teachers support, this concern stems from two major sources: the lack of accurate and comprehensive resource materials, and the perceived inadequate provisions within many existing syllabuses for accommodating a systematic and meaningful study of the Aboriginal people.

Scope

With regard to resources, these curriculum materials have a great value in filling the void, and not only in terms of the information provided. Certainly the curriculum does provide a wealth of previously unavailable information in a structured and purposeful form – a feature which avoids the arduous task of teacher organisation and presentation. However the materials go far beyond mere presentation of information about Aborigines. Firstly they are designed to synthesise the knowledge, skills and attitudes which students have already acquired in the social sciences and humanities during the course of their primary school education. For example, the concepts of supply and demand in economics, family structure and kinship in sociology, decision making in politics, environmental adaptation and environmental impact are just some of those which have a much wider application than in relation to north-eastern Arnhem Land.

At this point some might see a case study approach as being too limited to fulfil a universal need. In reply, it must be stated that a case study of this nature must be viewed in its wider context – as an opportunity to develop concepts, skills and attitudes and to compare and contrast the society and culture of north-eastern Arnhem Land with other cultures, particularly that of the student.

Secondly, the materials themselves engender numerous questions, activities and opportunities for students to develop these concepts and to acquire and practise skills not only as a foundation for further studies but also as a basis for effective social participation. Through the study of kinship in particular, the satisfaction of need and wants and the activities of their peers in an Aboriginal society, students involved in the trial have come to a greater understanding and appreciation of the Aboriginal culture and way of life – a positive attitudinal change surely desirable in preparation of students for life in a multicultural society?

Innovation

Much has been written about the adoption or otherwise of new curriculum materials, and numerous reasons have been proposed for non or partial adoption. Two of these reasons are pertinent to any consideration of adopting this particular curriculum. Firstly, researchers have found reservations among teachers about challenges to their classroom management techniques. Teachers often feel that in using new materials, no longer can they expect all students to be quiet and working on the same assignment or activity. This is very true of the activities associated with *The Aboriginal Australian in North-Eastern Arnhem Land*. With individual research tasks and working at their own pace, students will obviously be involved in different activities at the one time. With group work, model-making, and discussion, there will certainly be movement within the classroom and an additional noise level. However, if educators and teachers agree that active participation in a learning task is preferable to passive reception, such concerns must and can be accommodated in a fruitful learning environment within currently available classrooms.

Secondly, some reticence about using new curriculum materials appears to be founded in the belief that new materials are likely to work only in exceptional situations, with elite groups of students who have attained the basics, and, perhaps more importantly, proper self-discipline. As discussed previously, this curriculum does attempt to extend the most able students, particularly in the study of kinship and social organisation in Level 3. On the other hand, through the provision of supplementary audio-visual materials in Level 1, carefully sequenced programmed lessons in other levels, and a wide range of activities designed to involve and interest students of all ability levels, the curriculum more than adequately aims to meet the needs of individual students of varying interest and ability rather than an homogeneous target audience.

Syllabus match

The above curriculum provisions within the materials have definite implications for their placement and use in Queensland schools. Yet it would be misleading to assume that on the basis of the trials alone schools could totally adopt the materials without careful thought and consideration. The fact that a 10-week period (or more) is necessary for an adequate coverage of the materials in their entirety could cause initial concern amongst teachers and administrators in terms of available time, and more importantly, justification for using that time at the expense of other parts of the curriculum.

This initial concern is lessened upon a careful examination of the aims of the curriculum. These show a very close match to those of existing social science syllabuses currently in use in schools as the following indicate:

To assist the student to:

- develop an empathy for other cultures and lifestyles through the understanding of their environmental settings. (Junior Geography)
- develop a working knowledge of the values and principles upon which society operates. (Citizenship Education)
- acquire experience in the process of historical enquiry through a directed study of source materials, primary and secondary. (Junior History)

To assist the student to understand:

- the structure and functioning of his/her own and other societies;
- the dynamic nature of society;
- the significance of social change;
- value conflicts within and among societies; and
- human relationships. (Junior Study of Society)'.

In addition to this close match with present syllabuses, the Arnhem Land curriculum provides an element which is too often neglected in many resources – an acknowledgment of the importance of primary schooling. An important aim of the materials is 'to synthesise the knowledge, skills and attitudes which children have acquired in the social sciences and

humanities during the course of their primary education, and to introduce students to the concepts and modes of inquiry of the disciplines'. For these reasons alone, the curriculum merits much more than a cursory consideration as an integral part of a school's social science offerings.

As a whole, it is very suitable for use with Year 8 and Year 9 students, not only in the subjects listed above, but also where school-developed programs are being introduced. With regard to the latter, the materials would provide a valuable introductory module, introducing students to basic historical, geographical and social concept skills, or be used as a vehicle within the program to explore various aspects of Australian society.

In relation to the practical concerns of incorporating the Arnhem Land materials into existing syllabus frameworks such that a comprehensive study can be undertaken, the table below, although certainly not exhaustive, outlines a number of approaches which could be taken within social science courses in the junior school.

POSSIBLE APPLICATION OF THE CURRICULUM MATERIALS TO JUNIOR SECONDARY SOCIAL SCIENCE COURSES IN QUEENSLAND

TABLE 3

History – Year 8
As an introductory module, the materials could lead students into an exploration of the basic elements of society, change through time, and certainly in Level 2, the modes of inquiry employed by the historian. As well as providing students with a seldom regarded pre-history of Australia prior to European exploration, it also gives them the opportunity to see the relevance of, and work with, primary and secondary source materials. This would not only provide a background to studies of early European exploration and settlement in Australia but would also bring to the students' attention the role of the Aborigines in this process.

Geography – Year 8
As with history, the Arnhem Land curriculum would provide a valuable introductory module which, while consolidating the relevant basic skills and concepts developed in primary social studies, could assist students to focus on those elements which will be dealt with in junior Geography, such as man's use of and impact on the environment, land use, settlement and change. This could logically lead into a study of the local area.

Citizenship Education – Year 9
An introductory unit which could take either a structural or functional approach as outlined in the syllabus documents. Such a unit would allow students to consolidate the relevant concepts and skills developed in Year 8 social science and investigate basic societal concepts such as power and authority, environment, employment, protection and education which could lead into further contrast and comparison studies of their own society in terms of its functions and structures. This could readily replace the introductory unit: 'The Nature and Origins of Citizenship'.

Study of Society – Year 8
There are several options available within the Junior 'Study of Society' syllabus to incorporate a substantial module on *The Aboriginal Australian in North-Eastern Arnhem Land*. In Year 8, it could be used to more than adequately meet the aims and objectives of the topics 'A Small-Scale Society Fulfils All the Basic Functions of a Society', 'A Small-Scale Society Undergoing Rapid Change', 'Families' and 'Communities'. If used as a core for such a program, valid and interesting contrasts and comparisons could be progressively made with other societies. In Year 9 it would form a valid study of numerous aspects of Australian society, either as an introductory unit or to explore the topics 'The Australian Environment and the Individual' and 'Integrating Australian Society'.

Social Studies – Year 9
Although many of the concepts in the upper levels of the materials, namely 'Discovering Aboriginal Culture' and 'Exploring Aboriginal Kinship' could prove difficult for many students to comprehend, the trials (particularly at Pimlico State High School) indicated with an activities approach and emphasising the audio-visual components rather than print material, student interest, motivation and response could be generated at a much higher level than normally occurred. In addition, the materials can provide a sound basis for discussion of contemporary issues such as those relating to land rights, the environment, politics and mining whilst also encouraging skill development.

Alternatives

These suggestions do not imply the employment of all components of the materials. Obviously, some teachers may feel that 'Learning an Aboriginal Language' may not be immediately relevant, and this could be omitted. Similarly, some topics in 'Investigating Aboriginal Australians' and 'Discovering Aboriginal Culture' may be seen as inappropriate at certain levels. Where such situations arise, or where time constraints are absolute, teachers could very easily select components of the materials to meet specific objectives or develop particular concepts and skills.

In a like manner, different components have application in a variety of subject areas across the curriculum. For example:

- Level 1 topics such as 'Bark Painting' and 'Art and Craft' and Level 2 topic 'Arts' can be used very successfully in art.
- Topics such as 'Health' and 'Children's Games' have relevance to health and physical education.
- The language module, or parts of it, might be incorporated into a modern languages program.
- Many of the topics in Level 1 lend themselves to activities in English.
- 'Exploring Aboriginal Kinship' could profitably be used with Year 11 students in modern history and study of society to examine such concepts as kinship, social organisation and structure, and culture contact.
- Where direct curriculum match makes it difficult or undesirable to use the actual materials with students, they do provide an excellent teacher reference for background to discussion of Aboriginal culture and examples of the functioning of different societies and life-styles.

Conclusion

The Aboriginal Australian in North-Eastern Arnhem Land is seen by all involved in the trials as an extremely valuable set of materials. The curriculum meets a long-standing need for acceptable, comprehensive and accurate materials which offer students the opportunity to undertake an in-depth study of Australian Aborigines. They also provide teachers with the means of structuring meaningful and interesting learning experiences, which go beyond mere provision of knowledge to address the areas of skill and attitudinal development.

The value of such a structure was clearly illustrated during the trials. Apart from showing that the materials are very suitable for use in Queensland schools, they served to strengthen two assumptions relating to the introduction of new curricula to schools. Firstly, the role of adequate in-service prior to the introduction of the materials was seen by all participating teachers as crucial to the success of the material use. Not only did it familiarise teachers with the purpose and nature of the materials, but it also avoided the feelings of unease and hesitancy which often accompany the introduction of new curricula.

The value of acquainting and involving parents and the local community with an innovative program in the school was confirmed. Following prior notice of intended use, and subsequent provision of access to the materials and information about their use, teachers felt and reported the benefits of this 'openness' in communication. They suggested also that such procedures would most likely prevent unwarranted controversy and criticism whilst also enlisting parental support and assistance in implementing new programs in the future.

Both of these suggestions could profitably be recognised by other developers of curriculum materials. Notwithstanding the inherent worth of the materials, too often, too much is solely dependent on teacher and community acceptance.

THE COURSE IS A REALLY GOOD
ONE AND WE WOULD LIKE TO HAVE
A TRIP TO ARNHEM LAND ARRANGED

THANK YOU!.

APPENDIX I

The following is a selected list of currently available teaching materials considered appropriate by the Queensland Aboriginal and Islander Consultative Committee for use in supporting the teaching about Aboriginal Australians in schools. The materials are classified according to their level of appropriateness and the symbols used to indicate this are as follows:

I – Infant
P – Primary
UP – Upper Primary
S – Secondary
US – Upper Secondary
T – Tertiary

Resources Posters:
Multiple copies – set of four cave paintings from:
National Parks and Wildlife
ADC Building
189 Kent Street
Sydney, NSW 2000 I/P/UP/S/US/T

Other educational resources such as archaeology and anthropological findings can be obtained from:
Ms Hazel Donovan
Education Officer
Queensland Museum
Gregory Terrace
Cnr Bowen Bridge Road
Herston, Q 4006 P/UP/S/US/T

Brochures, booklets, pamphlets from:
Department of Aboriginal and Islander Affairs
PO Box 133
North Quay, Q 4000 P/UP/S/US

Information:
Ms Pat Williamson
c/– Anthropology Museum
University of Queensland
St Lucia, Q 4067 UP/S/US/T

BOOKS:

Prehistory

Aboriginal Fisheries of the Darling/Barwon Rivers, P. Dargin, Brewarrina Historical Society, NSW, 1976. I/P/UP/S

Aboriginal Studies Through Local History, Directorate of Studies, NSW Department of Education, 1976. S/T

Australian Aboriginal Culture, Australian National Commission for UNESCO, 1973. P/UP/S

Before the Invasion, C. Bourke, *et al*, Oxford University Press, Melbourne, 1980. P/UP/S/US

Before the White Man – Aboriginal Life in Prehistoric Australia, Readers Digest. P/UP/S/US

Milbi (pronounced 'Milpi') – *Aboriginal Tales from Queensland's Endeavour River*, T. Gordon, ANU Press, Canberra. I/P/UP/S

Moon and Rainbow, D. Roughsey, Collins, Sydney, 1971. US/T

Prehistory of Australia, D. Mulvaney, Middlesex, Penguin, 1975. UP/S/US

The Antipodes Observed, C. Flower, South Melbourne, Victoria, Macmillan, 1975. UP/S/T

The Destruction of Aboriginal Society, C. Rowley, Penguin, 1972. UP/S/US

The Giant Devil Dingo, D. Roughsey, Collins, Sydney, 1973. UP/P/S

The Rainbow Serpent, D. Roughsey, Collins, Sydney, 1975. I/P/UP/S

The Unlucky Australians, E. Hardy, Melbourne, Nelson Press, 1967, UP/S/T

When the Sky Fell Down, R. Wiley, Collins, Sydney, 1979. US/T

Art and Culture

Aboriginals of Australia, D. Baglin *et al*, A. H. & A. W. Reed, Sydney. UP/S

Australian Aboriginal Art, R. Berndt, Ure-Smith, Sydney, 1964. P/UP/S

Australian Aboriginal Culture, R. Edwards, Australian National Commission for UNESCO, Canberra, 1973. P/UP/S

Australian Aboriginal Culture, AGPS, Canberra, 1973. I/P/P/S

Australian Information Service, The Australian Aborigines: Reference Paper, AGPS, Canberra, 1976. US/T

The Australian Aboriginal, R. Robinson, illus. D. Baglin, Sydney, A. H. & A. W. Reed, 1977. UP/S/US

Literature

A Bastard Like Me, C. Perkins, Ure-Smith, Sydney, 1975. S/US/T

Because A White Man'll Never Do It, K. Gilbert, Angus & Robertson, Sydney, 1973. S/US/T

Black Man Coming [Poems], G. Bostock, illus. Nicholls, Sydney, 1980. UP/S/US/T

Black Tales, Franky *et al*, NSW Board of Education, A.N.Y. P/UP/S

Capricornia, X. Herbert, Angus & Robertson, Sydney, 1975. US/T

Exclusion, Exploitation and Extermination, R. Evans, Australian and New Zealand Book Company, Sydney, 1975. S/US/T

I, The Aboriginal, D. Lockwood, National Library of Australia, Ribgy, 1962. S/US/T

Keep Him My Country, M. Durack, Rigby, Sydney, 1973. S/US/T

Living Black, K. Gilbert, Penguin, Melbourne, 1977. S/US/T

My People, K. Walker, Jacaranda Press, Queensland, 1970. UP/S/US/T

Poor Fellow My Country, X. Herbert, Collins, Sydney, 1975. US/T

Race Relations in Australia, G. F. Gale, McGraw-Hill, Sydney, 1975. US/T

The First-Born and Other Poems, J. Davis, Angus & Robertson, Sydney, 1970. UP/S/US

There's More to Life, Dhoulagarle Koorie, Alternative Publishing Co-op Ltd, Sydney, 1979. S/T

Contemporary Issues

Aboriginal Land Rights: Action Booklet, Aboriginal Land Right Campaign, Redfern, NSW, 1976. S/US/T

Discrimination Against Aborigines and Islanders in North Queensland, Knud Larsen *et al*, Canberra Community Relations Office, 1977. US/S/T

Every Second Child, A. Kalokerinos, Nelson, Melbourne, 1974, S/US/T

If Everyone Cared, M. Tucker, Ure-Smith, Sydney, 1977. US/T

Kulila: On Aboriginal Education, M. Hart, Australia and New Zealand Books, Sydney, 1974. S/US/T

Outcasts In White Australia, C. D. Rowley, Penguin, 1972. S/T

Socio-Economic Conditions in the Torres Strait, H. Duncan, Australian National University Press, Canberra, 1974. US/T

The Aim is Understanding, L. Lippman, Australia and New Zealand Books, Sydney, 1973. T

The Moving Frontier: Aspects of Aboriginal European Interaction in Australia, P. Stanbury, A. H. & A. W. Reed (eds), Sydney, 1977. S/US/T

The Remote Aborigines, C. D. C. Rowley, Penguin, Middlesex, 1972. UP/S/US/T

The Queensland Aborigines Act and Regulations 1971, Black Resource Centre, Brisbane, 1976. US/T

You Are What You Make Yourself To Be, P. Pepper, Hyland House, Melbourne, 1980. UP/S/T

FILMS:

Borrowing forms for the Department of Education's Film Library can be obtained from:
Ms Karen Wells
Film Library Resources Centre
PO Box 33
North Quay, Q 4000

Legend of Goorialla, J & S Erbacher Films, Australia, 8 mins, colour, 1973–8. UP/A

Sit Down One Place, Peter Drummond, 1979, Australia, 30 mins, colour. LS/A

Shadow Sister – Kath Walker Cinetel 197 , Australia, 52 mins, colour. US/A

The Kuki – Yalanji People, J & S Erbacher Films, Australia, 13 mins, colour, 1973–8. UP/A

The Rainbow Serpent, Weston Woods, 1976, USA, 11 mins, colour. LP/UP

My Survival as an Aborigine, Goodgabah Productions, 1979, Australia, 50 mins, colour. US/A

Truganini – Last of Her People, Gordon Glenn Productions, 1976, Australia, 17 mins, colour. LS/A

APPENDIX II

Aboriginal Artefacts

Schools may purchase or borrow Aboriginal artefacts for use in the classroom from these sources:

Buying artefacts:

Marketing Department
Aboriginal Arts and Crafts Pty Ltd
PO Box N40
Grosvenor Street
Sydney, NSW 2000

Arnhem Land Artefact Collection approx. $200
Central Australian Artefact Collection approx. $150
Separate items are also available

The Manager
Queensland Aboriginal Creations
Department of Aboriginal and Islanders Advancement
135 George Street
Brisbane, Q 4000

Catalogue available

Dr P. Lauer
Anthropology Museum
Artefacts Shop
Room 119, Michie Building
University of Queensland
St Lucia, Q 4067

Collections, single items
Catalogue available
Schools need to detail requirements (specific artefact types) or region and length of time wanted

The Officer-in-Charge
DAIA – Archaeology Branch
418 Ann Street
Fortitude Valley, Q 4006

– Education kits, not set time, 2 to 3 months availability
– for non-Brisbane schools, contact is made through local DAIA representatives

The Information Section
Department of Aboriginal Affairs
PO Box 2453
Brisbane, Q 4001

– From 2 to 3 weeks in school; borrower to collect and return.

Professor Barrie Reynolds
Material Culture Unit
Department of Anthropology
James Cook University of North Queensland
Townsville, Q 4811

Ms Hazel Donovan
The Education Officer
Queensland Museum
Gregory Terrace
Fortitude Valley, Q 4006

Loan kits available for 1 week in the school

Communities which have artefacts available for sale are marked with *. Address general enquiries to The Chairperson, Local Government Council.

Aurukun, via Cairns, Q 4871, excellent weavings
Bamaga, Q 4876, specialises in carving
Cherbourg, Q 4605, specialises in pottery
* **Doomadgee**, via Mt Isa, Q 4825
Edward River, via Cairns, Q 4871
* **Hopevale**, via Cairns, Q 4871, extensive range available
Kowanyama, via Cairns, Q 4871
Lockhart River, via Cairns, Q 4871
* **Mornington Island**, via Mt Isa, Q 4825, extensive range available
Murray Upper, via Tully, Q 4854
Weipa, Q 4874
Wjal-Wjal, via Cairns, Q 4871 (Bloomfield River)

REFERENCE

1. *Syllabus in Social Studies for Primary Schools*, Department of Education, Queensland, 1978.
2. *ibid.*
3. Williams, D., *The Design, Development and Evaluation of a Curriculum: The Aboriginal Australian in North-Eastern Arnhem Land*, Curriculum Development Centre, Canberra, 1978, pp. 4–5.
4. *ibid*, pp. 6–7.

ACKNOWLEDGMENTS

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